PACIFIC
Theological Seminary,

THE PACIFIC

Pac Theo Sem
Reading Room

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FLIGHTS.

Because I fixed my gaze afar
Upon yon brilliant, burning star,
And missed the steady shining clear
In the quiet eyes of a comrade near,
I must regret!

That my eager heart a-voyaging went
On restless seas of discontent,
And failed to grasp the blessings rare
Hovering at my threshold bare,
I must regret!

Because I filled with dreams the years,
Purposeless longings, vague hopes and fears,
And let the things that count pass by
Unchallenged, as birds that wheel on high,
I must regret!

—Leila Lyon Topping.

THE PACIFIC

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W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley

"IMMERSION-BAPTISM."

The "Christian Century," a Chicago publication, has been taken to task by one of its readers for the use of the term "immersion-baptism." To this the reply is that while the Christian Century believes that baptism was solemnized in apostolic times exclusively by immersion, it is not willing to conceive the membership of the Church of Christ as limited only to those who have been immersed, saying in that connection: "We joyfully acknowledge, not the Christian character only, but the Christian church membership also of Presbyterians, Congregationalists, Methodists and the rest. They are just as truly members of the Church of Christ as are the members of a Baptist church. Their churches are just as truly churches of Christ as are churches of the Disciples. If certain isolated passages of Scripture should seem to us to teach that these persons were not Christians and these churches not churches of Christ we could more easily doubt our understanding, our exegesis, of the Scripture passages than we could bring our mind to disfranchise the great body of the existing churches. Nor can The Christian Century deny that this large section of the Church of Christ has been baptized. Presbyterian Christians and the others are members of the Church of Christ. They became members of the Church of Christ by baptism. We, at least, know of no other way of becoming members of the Church of Christ except by baptism. The fact that the physical part of the ceremony of induction into the church was irregular from the standpoint of apostolic practice and the example of Jesus does not, in the present confused state of mind among Christians, render their baptism invalid."

The Christian Century, it should be noted takes the position that New Testament baptism is not essentially a mere physical act, and that "to be baptized means a great deal more than to be immersed." The Christian Century is farther along toward church union than the large majority of the members of the "Christian" Church. If it will stop working for union on the basis of immersion, it will be on more advanced ground, and where there will be some chance to accomplish something. However, it still stands pat, saying: "That the modern church should abandon all irregular practices in inducting converts into the church and practice only that ceremony which prevailed in the early church and to which Christ himself submitted, is one of the elements in the plea of the Disciples of Christ which the Christian Century advocates with earnest conviction."

So standing, there is much to be overcome. One difficulty lies in the fact that it will never be easy to lead men and women in general to conclude that baptism was by immersion in apostolic times. Some leading scholars say that it was; others say that it was not. However, not a few of the persons who believe that it was, take the position that baptism, not being a saving ordinance, but symbolical only, the mode does not matter.

We are hoping that the coming of such a man as Dr. Aked out from the Baptists to the Congregationalists, without any change of belief as to the early mode of baptism, will start our Baptist and "Christian" brethren along a line of thinking that will lead them without exception to cease laying emphasis on the mode of baptism.

ALAMEDA COUNTY'S GRAFT SCANDAL.

Alameda county people not a few have been wont to look with pitying disdain on San Francisco seething with corruption during recent years—seemingly unaware of the fact that cities related as are those on San Francisco bay must rise or fall together.

We have maintained for many years that the day would come when this sweet complacency would be disturbed and the people on the east side of the bay brought by sad experience to a realization of the fact that their cities were scarcely less immune from gross crime than the sister city so bedraggled for several years. When that day should come we anticipated the ushering in of a more widespread desire for such a unification of interests and effort as would more assure the moral upbuilding of all the cities so intimately and vitally linked together.

In the disclosures the last few days as to Henry P. Dalton, the county assessor, the cities on the east side of the bay face that which promises to rival in the line of graft San Francisco's sad experience.

We must not, of course, pronounce judgment until the facts in the case have been brought out in court; but things look very bad for Mr. Dalton, and unless he is able to materially change the situation when on trial the walls of one of our penitentiaries will shut him in, away from pastures in which he has fattened these many years.

We have felt for some time that a man who would persistently enrich himself at the hands of the taxpayers as Mr. Dalton has done year after year, manipulating in such a way in the management of the office as to pocket annually about $25,000 in salary and fees, would on occasion be strongly tempted to dip in in other ways. And now he stands charged with the desire and attempt to dip into the coffers of the Spring Valley Water Company to the amount of $25,000 a year for the next four years.

The legislature this year enacted a law which put Mr. Dalton on a salary of $7,000,—believing that he had enriched himself at the expense of the taxpayers long enough. What graft he may have practiced before no one knoweth; but this legislative action, according to the story, started him out on the attempt which brought disaster—how much only the courts can tell.

THE SATTLE Y. W. C. A. CAMPAIGN.

The campaign which was inaugurated recently in Seattle for the raising of $400,000 for a Young Women's Christian Association building, has not resulted at this writing in the securing of that amount; but the result has been such as to give good reason for the belief that the amount will be pledged soon.

Seattle has many people able and willing to give in large amounts, and the first two days of the campaign registered eight ten thousand dollar pledges. Other pledges of this size have been made since.

We notice that one of the five thousand dollar pledges was made by a Congregational minister and his wife, the Rev. Dr. Edward Lincoln Smith, pastor of Pilgrim Church. We have not seen any statement for a few days of the total amount subscribed; but, no doubt, it is very close to three hundred thousand dollars.

The desire is to secure sufficient for the erection of a building at a cost of $250,000 with $100,000 for the equipment and furnishing of the same, and $40,000 with which to pay off a mortgage on the lot owned by the Association.

We know of no work more worthy of support than that which is being carried on by the Young Women's Christian Association in the cities of our land, and we trust that the time is not far distant when in all our Pacific Coast cities these organizations will be properly equipped for the great work which they are called to do, and trying devotedly to do now in conditions which greatly restrict and hamper.

CHRONICLE AND COMMENT.

An effort will be made to get the Presbyterian General Assembly for San Francisco in 1915.

On the 2nd of May Chicago had a snow storm. On the 16th there were many prostrations because of the excessive heat. The thermometer registered only 88, but the humidity was such that the day was an exceedingly oppressive one.

The Fifth Avenue Presbyterian Church, New York, of which the Rev. Dr. Jowett is pastor, has an attendance of several hundred at its prayer-meetings. On a recent Wednesday evening five hundred were present. Dr. Jowett terms these meetings "the family gathering."

According to reports from the East Mr. Sunday, the evangelist, not only feels it his duty to preach the gospel, but to deliver utterances as to questions of biblical criticism concerning which a man of his training and scholarship could not be expected to have any very helpful knowledge. Applicable here is the o'd saying, "Let the shoemaker stick to his last."

The pastor of the Congregational Church at Bellingham, Washington, uses an envelop having on it this among other things: "The First Congregational Church invites you to Bellingham—a no-saloon city." Thirty years ago we received a circular setting forth the attractions of Bellingham in which it was said: "Puget Sound is the Garden of Eden and Bellingham Bay the flower-bed of the garden." Now, without saloons it is doubtless much more of a flower-bed.

A layman in the Methodist Episcopal Church by the name of Hamilton White has written a book on "The New Theology." We have not seen it; but one who has writes: "The system of religious views which he presents is to be found essentially the same in the writings of Lyman Abbott, George A. Gordon and many others. He has stated them clearly and is entitled to be listened to as an earnest and sincere thinker." The "new theology," it is evident by this and other things, is making its way into even the Methodist Episcopal Church.

Mr. Curtis, the noted traveler and correspondent of the Chicago Record-Herald, says that there are more clubs in Redlands, California, than in any other town of its size in the world. One of the clubs for women has an artistic home that cost $35,000, with an auditorium seating 800. Mr. Curtis says concerning Redlands: "It is a rich man's paradise, and the population is made up of retired merchants, bankers, manufactureres, professional men and wealthy widows, who have come where they can live out of doors, play golf, cultivate oranges and be happy." If Mr. Curtis had stayed long in Redlands he might have found a few not to be included in this classification.

The secretary of the Congregational Brotherhood, desirous of learning whether in the judgment of the people the organization had "made good," sent out a letter of inquiry to widely scattered men. Dr. Gladden's reply was: "I think that the Brotherhood is making good. There's a long pull ahead of us and there is need of persistence, but we are gaining. We only need to keep pushing steadily and strongly right along the same lines." Dr. Dan Bradley says: "I think there is a rising tide of interest on the part of the men in the church and in the ideals for which it stands. I am sure the Brotherhoods are giving solid help in this direction. Of course such a movement cannot be rushed to success and completion in a day." Dr. Huget of First Church, Detroit, asks, "Shall we keep up the fight?" and answers: "We couldn't stop if we tried. The Brotherhood is more than an organization, more than a movement; it is Jesus Christ expressing Himself in the lives and deeds of men." Secretary Herring of the Home Missionary Society writes: "The Brotherhood has amply won the right to continue its endeavor. Three years is too short a time to test final values. Substantial achievements in promoting brotherliness and in stirring up lay activity warrant expectation of large future usefulness." Dr. LeMasters, a layman in one of our Los Angeles churches, writes: "Southern California has made material advance. All along the line many new laymen have been discovered who are getting into line and getting behind the great forward movement. We have just closed two weeks of noonday meetings conducted by the United Brotherhoods of the city of the different denominations and it has placed them prominent in Christian work."

PACIFIC COAST CONGREGATIONAL CONGRESS.

A Pacific Coast Congregational Congress will be held in Portland, Ore., June 10-15.

The theme for the congress will be: "The Relation of Pacific Coast Congregationalism to the Kingdom of God."

Organization will be effected at 3 p. m. on Saturday, June 10th, at which time addresses of welcome will be made by Mayor Simon of Portland and the Rev. Dr. Dyott, pastor of the First Congregational Church. Responses by the Revs. H. C. Mason of Seatle, A. J. Sullens of Boise and W. B. Thorp of San Diego.

Two mass meetings are arranged for Sunday after-

noon—one for women, at which addresses will be made by Mrs. G. W. Hinman of Oakland and Miss Margaret Slattery of Boston. Topics, "The Missionary Message and Its Effect," and "The Pessimist, the Optimist and the Problem."

At a Brotherhood mass meeting that afternoon addresses will be made by Secretary Atkinson of the Congregational Brotherhod and Dr. Robert Hume of India.

Monday forenoon "The Modern Church Home" will be considered, "As a Business Project," as "A Means of Social Life" and as "A Center for World Evangelization."

Among the speakers on the foregoing will be Messrs. Rathbone, Larkin, Scudder, Wikoff, Staub, Clapp and Paddack.

There will be that afternoon a conference on "The Ministerial Office and Calling," conducted by Professor Nash of Pacific Theological Seminary.

At a Brotherhood session Secretary Herring of the Congregational Home Missionary Society will speak on "The Laymen and Congregationalism," and Mr. W. H. Lewis is listed for "A Program of Work for the Men of the Church."

At a banquet that evening addresses will be made by Dr. Boynton, moderator of the National Council, and Secretary Atkinson of the Brotherhood.

In the evening there will be a mass meeting under the auspices of the women's organizations. Theme: "The Church and Citizenship." Miss Miriam Woodberry of New York: "After Ellis Island, What?" Dr. D. F. Fox of Pasadena: "The Philosophy of Common Sense."

"The Evangelization of the Pacific Coast" will occupy attention Tuesday.

First under "The Pacific Coast City" Dr. Van Horn of Seattle will consider "Its Peculiar Problems." Dr. Ford of Tacoma "Its Reaction Upon the Eastern Civilization." Dr. W. H. Day of Los Angeles "How to Evangelize It." Following these will come, "The Suburban Districts and Their Relation to the Larger Central Church," by Dr. Strong of Seattle.

Under "The Rural Districts of the Pacific Coast," to Rev. E. A. King of North Yakima has been assigned "How to Meet the Need;" to Dr. George A. Paddack of Portland, "Their Part in the Development of Western Civilization;" to Rev. A. J. Sullens of Boise, "Their Need for Religious Organization."

Tuesday evening, which is given to "Denominational New Departures," Secretary Herring of New York will speak on "Pacific Coast Problems as Seen from a Home Missionary Office," and Dr. Boynton, National Council moderator, on "Congregationalism in Its National Outlook."

"Our Polity" is the subject designated for a debate on Wednesday between President Penrose of Whitman College and Superintendent Scudder of the Washington Home Missionary Society.

"Opportunity" is the theme for a woman's conference that morning, for which topics are: "The Sunday School and Missions," Mrs. J. H. Matthews of Seattle; "Young Women and Missions," Miss Margaret Slattery of Boston; "The Mission Study Class," Mrs. W. H. Nugent of Massachusetts; "The Apportionment Plan," Mrs. H. R. Miles of Berkeley; "The Brousa Problem," Mrs. Warren F. Day of Los Angeles; "The Opportunity at Foochow," Mrs. G. W. Hinman of Oakland.

"Pacific Coast Responsibility for the Backward Races at Home" will be considered in addresses by Drs. Pond, Van Horn, Nash and Secretary Hinman.

At a meeting of the Woman's Home Missionary Federation on Wednesday Miss Woodberry of New York will speak on "The Opportunity of the Foreign Woman in America." And Miss Lydia A. Finger of Chicago on "Forward Movement—Home Foremost."

At a meeting under the auspices of the Woman's Board of Missions for the Pacific, Dr. W. H. Day of Los Angeles will speak on "The Missionary Spirit Among Young People." Dr. Hume of India will speak also.

"Religious Education" will be at the front Wednesday evening, with adresses by President Blaisdell of Pomona College and Dr. E. L. Smith of Seattle.

"The Next Thing in Religious Education" forms the subject of an address to be given Thursday morning by Dr. Winchester of the Congregational Sunday School and Publishing Society.

Other addresses: "The Church and Teacher," Prof. E. O. Sisson of Boston; "A Survey of Coast Fields," M. B. Fisher of San Francisco; "The Charm of the Impossible," by Miss Slattery of Boston.

"Congregationalism in Foreign Fields" occupies Thursday afternoon. Dr. Tenney, the Pacific Coast secretary of the American Board, speaking on "A Decade of Progress in Our Kingdom Extension Abroad;" President Ferrin of Pacific University, Forest Grove, Ore., on "Japan as a Field for the Kingdom;" Rev. George Irving of Claremont, Cal., on "Our Debt to the Method and Spirit of Kingdom Extension Abroad;" Rev. H. C. Mason of Seattle on "The Spirit of Empire and the Spirit of Home," and Dr. Arthur H. Smith of China on "Kingdom Extension in China Our Pacific Coast Responsibility."

The closing evening there will be addresses by Dr. R. A. Hume and Dr. Boynton.

It is a fine program. We understand that a large attendance is promised from Oregon, Washington and Idaho.

It is to be regretted that the coming of the Congress just at the close of the annual meeting of the Congregational Home Missionary Society in San Francisco and just before the International Sunday School Convention will make it impossible for not a few Californians to attend who otherwise would be there.

But The Pacific would urge all to go to Portland who can do so, and have part in the feast of good things there to be presented.

Send names as soon as possible to Rev. H. G. Crocker, First Congregational Church, Portland. Entertainment will be furnished for all pastors and delegates.

A LETTER FROM CHINA.

Editor of the Pacific:

It is not strange that peace-loving people in the Pacific Coast should be indignant at the war scares anent Japan, stirred up by reckless news mongers; but that is mere child's play compared with what has been going on here in this Fookien Province.

Formosa was once a part of this Province, and had just been set apart as another Province when Japan took it away. Since then it has been a thorn in the flesh and a menace to the people of this Province. Chinese junks from Formosa, owned and manned by Chinese, come sailing up the river to Foochow flying the Japanese flag, which does not make the Chinese authorities feel happy.

But just now there has been a sort of epidemic of wild rumors about Japan. Recently some Chinese at Foochow wrote up here that three Japanese warships had come to the Fookien sea coast. Later the rumor was rampant at

Foochow that the Japanese had taken possession of the Fookien Province. Last of all comes the report that Russia, Germany, France, England and Japan have agreed to divide up China among them, and that there are a million Russian and a million Japanese soldiers gathered at the Chinese frontier. There are plenty of ignorant people who believe all this nonsense. The aim of those who invent and disseminate it is to disturb, unsettle and disaffect the Chinese mind until it is ripe for revolt and revolution.

One mitigating feature is that the Chinese mind is not in the habit of taking language at its face value; and it is difficult for such wild rumors to gain sufficient credence to make them dangerous. But a very serious evil is that at such times as the present, when Japan has annexed Corea, and Russia is encroaching in Manchuria, the people do not know what to believe; and if we set to work earnestly to correct these rumors and tell the exact truth, people become suspicious that they are true, and that we, from sinister motives are trying to keep them ignorant of the real state of affairs.

At the time when the Boxer movement was gathering headway, many of the veteran missionaries were inclined to pooh pooh at the excitement. Repeatedly we had seen the Chinese get all in a ferment over wild rumors and then gradually settle down again. We had heard the cry of "Wolf, Wolf," till we had ceased to heed it.

But for one thing we can hardly blame the Chinese for being very suspicious of Japan. There are intelligent, well-informed Chinese who know that Formosa is much better off under the Japanese than it was under the Chinese; but this does not reassure their minds as to Japan's future intentions. Was Japan's annexation of Corea the simple completion of a program frankly announced years ago? Why might not Formosa prove to be the entering wedge to Fookien, and Fookien the entering wedge to all China? Why might not a Japanese oust a Manchu from the Dragon Throne and be both the Mikado of Japan and the Haungti of China? The **Chinese can see no reason why,** except as they themselves can render it impossible. This they are not now able to do.

It was the inefficiency and corruption of the Corean government that led first to Japanese intervention, and then to annexation. It was this same thing that led to England's conquest of India; and the same thing has kept China under the thumb of foreign powers, and made the partition of China seem attractive and feasible. If China had been ruled by a Chinese prince who commanded the same enthusiastic loyalty that the Mikado does in Japan, and he had guided the nation through such an era of progress as the Mikado has, she could shake the world with a tap of her finger. But a wise Providence gave her a Manchu sovereign and divided her against herself, thus rendering her weak and manageable. Thus the past has been an era of opportunity for the messengers of Christ; but it has not been half improved. May not the time come when a reconstructed but unevangelized China will yet be the terror of Christendom? Godliness has the promise of the life that now is and of that which is to come. The gospel of Christ is the one agency that has shown large efficiency in producing Godliness. I tell our Chinese Christian patriots, "If you want to befriend your neighbors, your country, your state, your nation, bring to bear the whole power of the gospel of Jesus Christ to make them Godly."

J. E. WALKER.

Shaowu, China, April 8, 1911.

EARLY DAYS IN OAKLAND.

An Address by E. P. Flint at the Fiftieth Anniversary of the First Congregational Church of Oakland.

The first settlement of Oakland was made in 1850 by Edson Adams and Andrew Moon. Later they were joined by Horace W. Carpentier, who came to San Francisco in 1849 by sailing vessel from New York. A fellow-passenger, who resides in Oakland at the present time, says Carpentier had some Spanish books, which he studied on the voyage around Cape Horn, preparing for business dealings with the native Californians, and that he often took his books up into the fore-top, to escape from the noise and confusion of the crowded ship. Adams and Carpentier joined their efforts to get possession of a level tract of land fronting on San Antonio Creek, at the foot of what became known as Broadway, the principal street of Oakland.

After considerable delay and trouble with the Peralto family, whose ranch they had settled upon, a title to the land was finally secured, and the city of Oakland was surveyed, and mapped for sale. The tract was a beautiful park of Live Oaks, bounded on the North by Fourteenth street, East and South by the Estuary, and West by the bay of San Francisco. Carpentier's experience as a lawyer enabled him to take the lead in incorporating the city, which was done by an Act of the Legislature in 1852. He appears to have controlled the first city council, for he secured a grant to himself from the City of Oakland to all the tide lands along the water-front, in consideration of building a wharf at the foot of Broadway, and a small school-house at the southwest corner of Clay and Fifth streets.

For a number of years the city council held its meetings in a one-story building on the east side of Broadway between First and Second streets, and the office of Adams & Carpentier was on the opposite side of Broadway close to the bank of the creek.

In the fall of 1852 two ferry boats, the "Contra Costa" and "San Antonio" commenced to run between San Francisco and Oakland, extending their trips to the old embarcaders of San Antonio at the head of the estuary. The growth of the city was slow, and in 1855 the population did not exceed five hundred, with a considerable mixture of Mexican and French people, residing near the foot of Broadway, and on Second and Third streets. There were two livery stables, owned by Shattuck & Hillegass, and Newland Bros., and a number of cottages, a few small stores, and several Mexican fandango houses, the latter being liberally patronized by the Mexican cow-boys, especially on Sunday, when they rode in from the neighboring ranches on their gaily caparisoned horses, and kept up their revelry all day and until midnight.

By the year 1860 when the First Congregational Church was organized, whose fiftieth anniversary we are celebrating today, the population had grown to about fifteen hundred, and its character was greatly improved. The fandango houses had departed, the last one having been torn down by the citizens. Some of the old signs remained in 1860, and I recall one as reading in French, Spanish and English, "Boulangerie, Panaderia, Bakery," and another "Jues de Paz" and "Justice of the Peace."

Families began to come from San Francisco, attracted by a warmer climate, and the beautiful oaks and flowers. The improvements were all below Fifth street, Broadway

being open to Fourteenth, from whence San Pablo and Telegraph roads were outlets to the country, where there were small farms. Only a few streets were opened, and wagon tracks ran in every direction through the oak trees. All the streets were sandy, and on Broadway the sand was so deep that a full load could with difficulty be hauled. At night a lantern was an absolute necessity in going to church or anywhere away from home, and there were many amusing accounts of even old residents being lost in the dense darkness under the oak trees.

Twelfth street was one of the first traveled avenues because of a toll bridge across the Estuary, giving access to the growing towns of Brooklyn, San Antonio and San Leandro. The latter was the county seat, designated as such in the Act of the Legislature incorporating the county of Alameda in the year 1852. Up to that time the traveler to those towns was forced to drive out Telegraph road, and turn eastward on what is now Moss avenue, and on around the Lake.

The growth of Oakland was greatly retarded by the sand-bar at the mouth of the creek. Ferry boats could only cross it at high or half tide, being forced to make the first trip as early as 5 a. m. and the next at 10 o'clock, and on those days people must return to Oakland at 3 p. m. or wait until 8 o'clock. This was a great trial for men whose business was in San Francisco, and kept many from coming, who wanted to live here. I rented a house in Oakland, and passed the summer of 1860 here, and we enjoyed the climate so much that, notwithstanding the poor ferry service, we moved here in 1862.

In December, 1860, the First Congregational Church was organized by seventeen persons, of whom only three survive at this time. They were a little band of earnest, devoted Christians, who freely gave their time and substance to the service of the Lord, and I have always felt that the high character and success of the church from the beginning until now has been due to the fine character and loving spirit of its founders and their successors. I have never known a church so wisely administered, and with such harmony and unanimity of action on all subjects. For the first year, in 1861, church services were held in a small building erected by the city on the Fourth Street side of a public square on which the county court house now stands. The roof of the pavilion was so leaky that umbrellas were sometimes raised, and it was understood that on stormy Sundays services would be omitted.

Rev. George Mooar, pastor of South Congregational Church in Andover, Mass., accepted the call of the church to become its minister, and arrived in San Francisco by steamer via Panama, May 6, 1861, with his family. Soon afterwards, by the favor of a few members, aided by F. K. Shattuck, who, though not a member, was a warm friend of the church from the beginning, the church was enabled to purchase the block of land lying between Broadway and Washington and Tenth and Eleventh streets, for the sum of $1,400. On this lot, fronting on Broadway, was erected a building which cost between $8,000 and $10,000. It was completed and occupied March 22, 1862. The dedicatory services were held June 15, 1862. The sermon was delivered by the pastor, and other services were conducted by Rev. Edward S. Lacy, pastor of the First Congregational Church of San Francisco, Rev. Geo. W. Finney, a charter member, and Rev. E. B. Walsworth, pastor of the First Presbyterian Church of Oakland. The number of members at that time was forty-one.

A very pleasing custom was inaugurated by the church people, and was continued for several years. The men gathered at the church on New Year's morning, bringing their garden tools, and made a complete clearing up of the grounds, which was quite a job on the block of 200 by 300 feet. The wives and daughters were also on hand to provide an ample luncheon. The sight of these people beautifying the garden of the church was interesting, and declared their love for the Lord's house.

The year 1863 brought to completion the Seventh Street Railroad and Ferry, which was a great boon to Oakland, furnishing regular hourly trips to and from San Francisco. The results of the improvement were soon it was necessary to enlarge the church building, by lengthening it thirty feet, and it was also turned around to front on Washington street, at the corner of Tenth. In 1865 it was enlarged again by adding wings on the sides, making a considerable increase in the number of sittings. A chapel was also erected adjoining the church, an improvement very much needed. The removal of the church from Broadway to Washington street left one-half of the block unoccupied, and it was subsequently sold for sixty-five thousand dollars. I think in 1868.

The Pacific Theological Seminary was organized by the General Association of Congregational Churches in 1866, and was opened by Professor J. A. Benton in rented rooms in San Francisco, but in 1870 or '71 the board of trustees bought the old Harmon School premises in Oakland, where is now situated the Merritt Hospital, and Rev. Dr. Mooar was called to fill the chair of Systematic Theology. He resigned the pastorate in 1871 to accept this call, but continued to supply the pulpit for several months. In the summer of 1871 we heard that Rev. John K. McLean, pastor of the Congregational Church in Springfield, Ill., was visiting California with a party, and we succeeded in securing his services for several Sundays. The Church became interested in him, and after his return to Illinois a call was sent to him, which he at first declined, but after a renewal of the call it was accepted, and Mr. McLean removed to Oakland with his wife in April, 1872, and was soon after installed as our pastor, continuing in this relation to the church until April, 1895, a period of 23 years.

From this time the membership of the church grew rapidly, and in 1877 it was found that a new church edifice was needed, and could not be built too soon. Half of a block of land, fronting 200 feet on Clay street, and 150 feet on Twelfth and Thirteenth, was purchased for $20,000. A payment was made on it from funds in the treasury, the money required for the building to be provided by a sale of the land at the corner of Washington and Twelfth streets. Plans for the new building were obtained from a noted church architect in New York, through personal interviews by the pastor and one of the trustees, who met for this purpose in New York. A contract for the building was entered into in 1877, and Seth Babson was appointed supervising architect. About the same time the land on Washington street was sold at auction for $70,500, a very satisfactory price, but during the time given to examine the title a financial crisis came on and the principal purchaser alleged a defect in the title, through a technical informality in the early records of proceedings of the trustees (which was afterwards rectified) and refused to pay for his purchase. It was thought best not to enter upon what might prove to be a protracted and expensive litigation to compel him to pay, and the property was not sold. This was a great and unexpected disappointment to the Church

as the depression in real estate delayed the sale of the property for a year or more. However, the contractors went on with the building, and the church members were obliged to contribute $25,000 to make up the loss on the re-sale of the land. The chapel of the church was finished and occupied October 14, 1878, and the auditorium was entered January 12, 1879. The total cost of the building with the pews and furniture was about $80,000 and today, after thirty-three years of service, it is in as good condition as ever.

Rev. Dr. McLean resigned in 1895, after more than twenty-three years of great usefulness in the church, and the whole city of Oakland, beloved by young and old, especially by the Sunday-school, which reached an enrollment of over 1,000, and a regular attendance of about 750, during his pastorate. He was immediately chosen president of Pacific Theological Seminary, where he has done a great work, securing large endowments for the seminary, and causing its removal to Berkeley in close association with the University of California. President Wheeler declares this was the greatest service to the seminary rendered by Dr. McLean. Rev. Chas. R. Brown succeeded Dr. McLean in October, 1896. His successful pastorate of fifteen years, relating as it does to the more immediate past, does not come within my province as a speaker on "Early Days."

CHINA AT SHORT RANGE.

Chapter II.

The announcement made from the pulpit of the Longmont Congregational Church by the pastor, that there would be a most unusual feature at the Christian Endeavor meeting in the evening, resulted in swelling the attendance to almost dropsical proportions. Curiosity proved to be a vibrant and responsive string upon which to play. The leader read from the prophecy of Daniel ii:31-44, following this with the two verses about the coming of the "Son of Man," found in the seventh chapter, verses 13 and 14, and the hearts of all thrilled at the suggestion of things majestic and awe-inspiring. The sentence prayers, which concluded the devotional quarter-hour breathed hopes of "heavenly themes and boundless things."

"We are ready now for the study of our text, the final half of the first chapter of "The Uplift of China," announced the leader. "We shall do it by the road of the debating society. I have appointed two leaders to take the affirmative and negative each of the question: 'Resolved, That the natural resources of China will make her a greater country commercially than America is or will be.'" It did not take a minute for the discussion to get under way. Nothing was wanting of enthusiasm, and if statistics and premises and conclusions would not bear the closest of scrutiny, each side offended alike, and there was no expert in Chinese affairs to call the debaters to time.

Patriotism and unbounded faith in the future of America did much to stem the tide which from the opening gun set steadily against the negative. Nothing could withstand such broadsides as these, however:

(1) Coal deposits are found in fifteen provinces, and in Shan-hsi alone there is enough coal for humanity for centuries to come.

(2) In Yun-nan province, a district as large as Nevada, are found deposits of copper, silver, lead, tin and zinc in sufficient quantities to make mining profitable, and covering an area equal to nearly four-fifths of the province.

(3) A world-traveler says of An-hui, a province equal to North Carolina in size: "The exuberant fertility of the soil in the lower portions of the province is not excelled by anything I have seen in temperate climates. On the King River I have walked for miles through fields of hemp, the stalks of which were from eleven to thirteen feet high."

(4) Iron of great purity, is found in large quantities, with the remarkable coincidence of neighboring beds of clay for the moulds, and vast deposits of coal for the melting. So without the importation of any material, this section of China is perfectly equipped for a great iron-manufacturing industry.

(5) China can produce alone and unassisted sufficient food-stuff to feed her four hundred millions of people. Under improved and intensive methods of farming the land can be made to support a vastly greater population than she now has.

When the battle was over the society voted that the affirmative had won, and the old janitor confided to a friend afterward, that "the young folks never chattered so long nor so fierce within his memory, and he wondered what business was bothering their heads." He little knew that in not a few lives that night was born the fire of a new purpose and a pulsating interest, which should be made contributary to the "business" of humanity's King in lifting the world to the uplands of spirituality.

MINISTERS' MEETING.

At the meeting of the Congregational ministers of San Francisco and vicinity last Monday it was voted to change the place of meeting from the First Congregational Church to the Y. M. C. A. Building. The change will take effect at once.

The program committee had no announcement as to the speaker for the next meeting; but it is hoped that the Rev. Jay T. Stocking of Newtonville, Massachusetts, who is supplying the First Congregational Church of Oakland for two Sundays will delay his contemplated departure for home for a day and give an address next Monday.

Last Monday the Rev. L. B. Briggs of Bethany Church, San Francisco, spoke and told how a great transformation had been brought about in the Christian Endeavor Society in his church by the taking up for consideration therein of present-day questions and problems. Each Sunday evening the chapel is packed with Christian Endeavorers, and ninety-five per cent of those in attendance go into the evening service in the church.

The discussion which followed indicated that the way to make Christian Endeavor a success is to seek to adapt it to the needs of the community. And Christian Endeavor surely ought to be found to be adaptable.

Mr. Owens, pastor at Martinez, testified to finding it a success in his church along the old-time lines.

From remarks made in the Monday meeting and afterwards, it seems that the Christian Endeavor work in many of the churches is no more of a problem than is the prayer-meeting.

The American Bible Society has made arrangements for Rev. J. B. Thomas to take up work this summer among the four or five thousand Hindus scattered throughout the Pacific Coast states. Mr. Thomas has already found considerable encouragement in the work; has found the Hindus very receptive, and believes that there is a great opportunity before the society in bringing the Word to these strangers within our gates.

DEDICATION OF THE CHURCH OF THE MESSIAH IN LOS ANGELES.

The new edifice of the Congregational Church in Los Angeles, which is known as "The Church of the Messiah," Rev. Stanley Ross Fisher, pastor, was dedicated on Sunday, May 14th.

The dedicatory sermon was preached by the Rev. Dr. J. H. Williams of Redlands at 11 a. m. In the afternoon there were addresses by the Rev. John L. Maile and others; and in the evening one by President Blaisdell of Pomona College.

Further dedicatory services were arranged for Sunday evening, May 21st, at which time there was "dedication to the cause of the city," addresses being made by Mayor Alexander and the Rev. Dana W. Bartlett of Bethlehem Institute.

Sunday evening, June 4th, there will be "dedication to the cause of higher education."

Addresses to be given by the superintendent of the Los Angeles public schools and the secretary of the board of education.

Sunday evening, June 11th, there will be "dedication to the cause of the children," at which time Superintendent Case of the Congregational Sunday-school and Publishing Society will give an address and the Sunday-school children will appear in Children's Day exercises.

A Description of the Church Edifice.

The church property has a frontage of 140 feet on Washington street and 160 on Van Ness avenue. The dimensions of the edifice are 60x80 feet. It is constructed of rough pressed brick of a dull red hue, and re-inforced concrete. The style followed is the Tudor Gothic. The plan of the main floor is that of a basilica with a lofty nave, and wide aisles opening out of the arches which support the clerestory walls. The vestry floor, below, is planned to accommodate the Sunday-school and social organizations.

Externally, one is impressed with the "churchly" look of the building. Its beauty is not in richness of ornamentation but in its fair proportions and evident honest construction of worthy, lasting materials.

On entering, the "churchliness" of the edifice is still

more evident. Piers, arches and walls are of brick, there being no plastering to cover up the strength and beauty of construction. Perhaps the most noticeable feature of the interior is the rich treatment of the massive hammer beams that support the roof. They spring from octagonal piers in the clerestory wall, and suspended from each truss is an electric fixture of great beauty—an inverted dome of brass and glass, suggesting a Roman lamp. The great windows at each end of the nave are of rare architectural beauty and of unique construction, the mullions and tracery being poured in concrete. The light from these and from the smaller group windows in the aisles and clerestory comes through mellow-toned opalescent glass.

The arrangement of the chancel is in line with the distinct advance which many churches of the Puritan faith are making, away from the bareness which has heretofore characterized their houses of worship, and encouraging a form of worship that is more reverent, bringing back some of the symbols hallowed by ancient usage. The chancel floor is raised, and is reached by a flight of three steps. Central in the chancel, under the great window, is placed the communion table. On the west side of the chancel steps is built the reading desk, and on the east side the pulpit. They are constructed of brick and capped with oak tracery of rich design. The main floor is level, the pulpit being sufficiently elevated so that the speaker is in view of the entire congregation. The seating capacity of the main church room is 600. The acoustic properties are exceptionally fine.

A Short History of the Church.

The Church of the Mesisah was formally organized in 1907, but the real inception of the work was in the wise foresight and consecrated efforts of the Rev. John L. Maile, who, in 1905, persuaded the Los Angeles Union to secure three fine lots in the heart of Arlington Heights.

In the spring of 1907 the Los Angeles Congregational Union and the Southern California Home Missionary Society united in calling Rev. Stanley Ross Fisher to take charge of the work of gathering a congregation and establishing a Congregational church.

The first services were held on May 12, 1907, in the hospitable home of Mrs. H. E. Voorhees, 2202 West 20th street, In less than two months the atendance at the morning service and the Sunday-school had taxed the seating capacity of the house, and it was deemed advisable to erect a bungalow chapel on the church lots.

This chapel was built in three days, and on the day of its completion, July 9th, 1907, a Congregational Council was convened and the Church of the Messiah recognized. There were twenty-four charter members.

From that time until the present there has been a steady growth in all departments of church activities, and the largely increased membership in both church and Sunday-school has made imperative the building of the new edifice.

Constituted as the church membership has been from the beginning of people out of many Christian communions, it represents in its worship dignity without formalism, a reasonable and inspiring faith, and in its service the most hearty and generous activities. It offers no creedal or ceremonial barriers, and asks only that love to God and man, discipleship of Jesus and loyalty to His kingdom be the bond of union of its members.

Its motto is: "Not to be ministered unto but to minister." It desires to help the stranger, the needy and the sorrowing, and to provide a channel of service to the strong.

SOUTHERN CALIFORNIA CONFERENCE.

Shelton Bissell

Administrative and personal problems which have vexed and irritated the Southern California Conference for the past three years were conspicuously lacking at the twenty-fifth annual meeting held in Whittier, May 8-10. It was plainly evident that the newly installed machinery of the incorporated conference was running with less and less friction, and that the storm clouds which lowered over the Apportionment Plan only a few months ago had been dispelled. The change from a bi-partite head of missionary and benevolent activity, to a single Superintendent had also justified itself, and the report of Rev. Ralph B. Larkin was prophetic of a forward movement all along the line. Despite the fact that a debt of something over $4,000 impedes the free progress of the Conference, much encouragement was derived from the fact that this financial obligation had been reduced fully a third in the past two months The instant and generous response of the churches to the appeal for succor sent out in January has been most gratifying. Among the innovations of Superintendent Larkin has been the publication of a little quarterly folder, "The Bulletin," sent to subscribers for ten cents a year, and containing a synopsis of news of interest to the Conference

The inspirational note was repeatedly struck by such men of thought and parts as Rev. Willard B. Thorp, of San Diego, who preached the Conference sermon; President James A. Blaisdell of Pomona College, and Rev. Henry Kingman, of Claremont, who conducted the opening devotions. The Conference theme, "The Bible," was treated from a distinctly modern and vital standpoint by Revs. H. K. Booth of Long Beach, George L. Marsh of Paso Robles, and I. C. Meserve of Pasadena. The complacence with which their hearers listened to these three exponents of the scriptures as a literature of human aspirations and searchings after righteousness, was evidence of the wellrigh universal recognition of the sanity and cogency of present-day constructive Biblical scholarship.

Conversion phenomena were discussed from opposite poles by Rev. Horace Porter of Riverside, who treated the theme, "Twice Born Men," and Rev. Albert P. Davis of Pomona, who enlarged upon the "Varieties of Religious Experience." The symposium was closed by Rev. L. P. Hitchcock of Pasadena, who plead for a vital interpretation of spiritual realities, to keep in touch with the shifting phases of human needs, and who plainly gave qualified affirmation to his theme, "Is Our Religion Changing?"

Unexpected pleasure was afforded by the presence of the inimitable and beloved Arthur H. Smith, who electrified his audience in his usual chain-lightning fashion, in two vigorous and racing addresses. With the wisdom of a trained and experienced missionary he had reached certain cogent conclusions concerning the feasibility of a united Christianity, which even more on the foreign than home field assumes the proportion of a major problem.

The Oriental question as it relates itself to the enterprise of world peace, had its place upon the program, and was ably discussed by Revs. H. M. Tenney, Geo. W. Hinman and Mr. W. C. Allen of Redlands, one of the most zealous laymen engaged in this movement, and a forceful and convincing pleader. His suggestion that overtures be made to the other Pacific Coast denominations looking toward a Christian Peace Commission to visit Japan and

China with the greetings of the Protestant churches, was acted upon at once, and the Resolution Committee, Rev. James M. Campbell, chairman, later brought in a vigorous resolution, not only advocating an inter-denominational delegation to the Orient, carrying the message of Occidental good-will, but also heartily endorsing the Anglo-American Arbitration Agreement proposed by Earl Gray and President Taft. Copies of this latter resolution were ordered forwarded to California Senators and Representatives in Washington, to President Taft and to certain other national officials. It is hoped that other state bodies will quickly fall in line behind the Southern California Conference, and unite in such an overwhelming endorsement of this overture looking toward world peace, that it may speedily be put into effect by the high contracting parties.

A word of greeting from the Northern Conference was brought by Rev. Albert W. Palmer of Oakland, who addressed the assembly upon the subject of "Religious Conditions in Our State University." Over 50 per cent of the students are either members of or favorable to some Christian church, and about 20 per cent of the Christian constituency are Congregationalists. Most of these come, of course, from the Northern half of the state, but it was with much enthusiasm that the Southern Conference voted $50, the amount asked of them, to help sustain the admirable work of the Young Men's and Young Women's Christian Associations in the State University.

Appropriate to the occasion were reminiscences of the twenty-five years of the Conference, given by Rev. D. D. Hill and Rev. F. J. Culver. The retiring moderator was Rev. J. H. Williams of Redlands, and his successor for 1911-1912, after a spirited contest, was elected in the person of Dean Norton of Pomona College.

The new and stately Whittier church was a cool and restful meeting place, and nothing was lacking on the part of the Whittier people to make the Conference one of the most satisfactory and edifying in the history of the state.

La Jolla, Cal., May 16, '11.

Among the Churches.

CALIFORNIA.

Fitchburg.—The Fitchburg church has been supplied for two Sundays by the Rev. Mr. Clark, recently from the East.

Kenwood.—The Congregational Church at Kenwood is rejoicing in the accessison of eleven members at the last communion service, May 7th—five men and six women. The new pastor, Mr. H. M. Bowman, has entered into his work earnestly and happily, and the people seem heartily ready to respond to his guidance.

San Rafael.—Sunday, May 7th, three were received into membership. Two were men. Friday evening, May the 19th, our people greatly enjoyed Deacon Morse's illustrated lecture on "Algeria." The lecture is interesting and instructive. The pictures which were taken by Deacon Morse on his recent trip abroad, and colored by Mr. Kanzee of San Francisco, are beautiful. No one can afford to miss this lecture when the opportunity presents itself.

San Francisco, Richmond.—There was a large attendance at the Richmond Congregational Church, Sunday evening, May 7th, when the pastor, Dr. Cull, gave a dramatic recital from a religious novel published by him several years ago under the title, "A Triumph of Calvary." The recital was well received. By request it will be given in one or two other churches before long. Next Sunday the George H. Thomas Post, No. 2, will attend service in Richmond Church in a body. The ladies of Seven Pine Circle, Grand Army of the Republic, will also unite in attending this service.

NOTES AND PERSONALS.

Rev. W. C. Merritt of Tacoma, who is engaged in the International Sunday-school Association work, took departure from San Francisco last week for Honolulu, and will spend some time in the work in Hawaii.

The Rev. Henry K. Booth, pastor of the Congregational Church at Long Beach, will begin a month's vacation on the first of June and will spend the time in San Francisco and vicinity. During that time his pulpit will be occupied by the Rev. C. R. Small of Los Angeles.

The people of San Jose are to be congratulated on the successful issue of the campaign to raise $100,000 for a Y. M. C. A. building. The amount aimed for was exceeded by nearly $40,000. Among the large givers was Mr. Chas. D. Blaney, who is a member of the Congregational Church. His donation was $5,000.

At the meeting of the Bay Association held at Sunol on May 18, Mrs. W. H. Cooke was approbated to preach for a period of one year. Mrs. Cooke has for some time been doing good work at Diamond in connection with her husband, Rev. W. H. Cooke, and it was deemed advisable that she be given approbation for the furtherance of the work.

Rev. Geo. DeKay finds a wide ministry among our church as supply, sometimes for a Sunday only and often for several weeks at a time. He has proved himself finely adapted to such supply as is needed at a time when a pastor is being sought and finds a delight in such ministry. For several months he has held the work at Fitchburg. Recently he preached at Sebastopol and has been asked to return there June 11 and preach the sermon to the graduating class of the high school. Last Sunday he supplied at Sunnyvale.

ORDINATION OF HAROLD S. TUTTLE.

At the invitation of the church at Sunol the Bay Association met with that church on Thursday, May 18, to ordain Mr. Harold S. Tuttle to the ministry.

About forty ministers and delegates were present besides a number of Mr. Tuttle's friends from various plaes. Mr. Tuttle presented his credentials showing his church membership, his license to preach granted by this Association and his certificate of graduation from Pacific Theological Seminary.

He read a short paper setting forth his reason for desiring to enter the ministry and his theological views. A brief examination verbally followed and a hearty unanimous vote was given for his ordination. The scripture lesson was read by Rev. Mr. Brittin of the Fourth Church of Oakland. Rev. C. S. Nash, President of the Pacific Theological Seminary, preached the sermon from the text

"The joy of Jehovah shall be your strength." Solos were sung by Mrs. Duek, a member of the Sunol church, by Mr. Hall of the First Church of Oakland and by Miss Andrews of the First Church of Berkeley. The ordaining prayer was by Rev. L. L. Wirt. The charge of the minister was given by Rev. A. W. Palmer in a very happy manner, and the hand of fellowship by Rev. H. R. Miles.

The ladies of the Sunol Church served dinner to all the guests at the hotel. It had been planned to have this out doors, but a heavy rain the night before made it inadvisable to do so.

Mr. Tuttle has proved himself, not only in his examination at this time, but by his previous life and work, to be exceptionally fitted for the work he now enters. He has been called to the First Congregational Church of Los Angeles as director of the religious educational work of the church. This is a branch of the work that he has especially trained for, that of the teaching rather than the preaching ministry. And those who know Mr. Tuttle believe, the Los Angeles church has wisely chosen, for not only has his educational training fitted him for the work, but his love for the children, his warm-hearted manner and his fine personality more so.—G. H. D.

WOMAN'S BOARD MEETING.

"It is with the sincerest pleasure I extend to you the invitation from the women of the Santa Rosa Congregational Church, to hold the annual meeting of the Northern California branch of the W. B. M. P. with us on Thursday, June 1st. When I suggested the matter to a representative gathering of the women of the church they seemed so enthusiastic and began planning at once for the success of the meeting." So reads a letter from Mrs. Day of Santa Rosa. We must respond to this invitation. This is a time of growing interest in Missions and these meetings are important.

Plan for Thursday morning, June 1st; Sausalito Ferry, at quarter to eight If there are fifteen or more people to buy tickets at the Sausalito Ferry for Santa Rosa, the fare for round trip will be $1.90 instead of $2.50. If you wish to avail yourselves of this reduction, please send word as soon as possible to Miss Alice M. Flint, 60 Santa Clara Ave-Oakland, how many from your society will go either Wednesday afternoon or Thursday morning, that we may know how many tickets to provide; you will later receive information regarding the purchase of tickets. Those wishing entertainment over night please notify Mrs. W. C. Day, 535 3rd St., Santa Rosa, or Miss Alice M. Flint, 60 Santa Clara Avenue, Oakland.

Latest advice: Buy ticket to Santa Rosa and get one-third rate on return.

HARRIET G. MERRIAM, Recording Sec'y.

WOMAN'S HOME MISSIONARY UNION.

The program of the annual meeting of the Congregational Home Missionary Society, to be held at the First Church, San Francisco, June 7-9, includes a session, conducted by the Woman's Home Missionary Federation. This will be at 4:10 p. m. Thursday, June 8.

That the delegates from our auxiliaries and other Unions may have further opportunity for hearing and consulting with Miss Woodberry, National Secretary of Woman's Work, Miss McFarland, Secretary of the Federation, Mrs. J. H. Heald of New Mexico, and others, a Woman's Home Missionary Rally will be held in one of the rooms of the same church, Friday, at 10 a. m. Come and bring your problems for solution to experts in missionary work.

Owing to these meetings the annual June quarterly meeting will be omitted.

SAN JOAQUIN VALLEY ASSOCIATION.

The San Joaquin Valley Association met May 9th at Oleander. Rev. John Porter, the local pastor, called the Association to order at 4:30 p. m. and lead the devotional exercises. Rev. E. J. Singer was elected moderator, Rev. R. R. Dunlap registrar, and C. E. Watson scribe. After the roll-call of the churches and response by pastor and delegates, the minutes of the previous meeting were read and approved. At the evening session, after the appointment of the usual committees, Rev. Benjamin Gould led the devotional service.

The annual sermon by Rev. Reuben H. Sink was an able discourse, helpful and uplifting to an interested congregation. The evening session closed with a communion service in charge of Revs. A. A. Vartanian and C. E. Watson. Rev. R. B. Dunlap led the devotional exercises at the opening of the morning session of the second day. Rev. L. D. Rathbone, the Home Mission superintendent, reported the organization of the Central District Congregational Church, which was received into the fellowship of the association.

After an interesting series of reports from the different churches Rev. C. E. Watson gave an address on "The Relation of the Sunday-school to the Church," followed by an address by Rev. E. J. Singer on "The Midweek Prayer-meeting and Its Relation to the Church." These addresses were followed by a general discussion of the same.

The committee on credentials recommended the dismissal of Rev. A. Gettmann to the Pacific (German) Conference, and the reception of Rev. John Porter from the San Diego Association and Rev. Clifford N. Jones from the Friends Church, and Rev. J. W. Buck from the Northwestern Association of Kansas.

At the afternoon session Rev. Franz Egerland delivered an address on "Our German Work," and Rev. A. A. Vartanian on "Our Armenian Work." Rev. Benjamin Gould gave an address on "What Shall Be the Church of the Near Future."

After a brief discussion of the above-named paper, Mrs. George W. Hinman took charge of the "Women's Hour."

Mrs. E. W. Drury reported as to the work of the different missionary societies connected with the churches of the Association. Miss A. H. Bagby gave an interesting account of missionary work amng the Japanese and Chinese of Fresno. Mrs. Hinman gave an instructive address on "Home Missions."

The committee on resolutions presented a report endorsing the International Peace Movement," "The Country Life Movement," and the "Women's Suffrage Movement."

The devotional service at the evening session was led by Mrs. Hopkins of the local church.

Rev. L. D. Rathbone, superintendent of Home Missions, gave an address on "Some of the Problems of a State Superintendent," followed by an address by Rev. G. W. Hinman of the American Missionary Association, touching the question of Color Prejudice and Universal Brotherhood of Man. The choir of the local church provided an excellent program of music. The sessions were all interesting and the reports as to the progress of the work within the bounds of the association very encouraging.

C. E. WATSON.

OREGON LETTER.

By George H. Himes.

By the resignation of Rev. J. W. Price, the Beaverton Congregational Church will be without a pastor on June 1, although he has agreed to remain until a successor can be secured. Mr. Price intends to take up evanglistic work and will begin at Beaverton.

At the communion service on the first Sunday in tthis month the First Church of this city received four new members.

Mrs. Martha M. Adair, a pioneer of 1852, and a member of the First Congregational Church for eleven years, died at an early hour yesterday morning aged seventy-five. Her husband, Dr. E. C. Adair, was one of the Argonauts of California, having gone to the mines in that State in 1849, Two or three years later he came to Oregon, became a resident of Salem, and began the practice of medicine there, and identified himself with the First Congregational Church, and was the superintendent of the Sunday-school for several years. He was married to Miss Martha Kemp in 1854, who bore him six children. Dr. Adair died in 1869 at Salem, leaving behind him as a heritage to his widow and children an unblemished character as an earnest and faithful Christian man. And now after the lapse of forty-two years the widow has gone on to her reward to meet her husband and the four children who have preceded her to the grave. Mrs. Adair belonged to a long-lived family, her mother dying in 1906 at the age of 102. The one word which fittingly describes the life of Mrs. Adair for more than fifty years is "Faithfulness" in the performance of every Christian duty as she understood it.

The work on the Atkinson Memorial Congregational Church is progressing satisfactorily. It is roofed and otherwise wholly enclosed, and now the inside finishing is under way. This enterprise is destined to be one of importance. The attendance at Sunday School today was one hundred and thirty-eight. Rev. Herbert S. Crocker, the pastor and his wife, are enthusiastic in their labors and feel greatly encouraged.

From the earliest settlement of Oregon the husbandman has been uniformly blessed with excellent seasons for seed time and harvest, hence in all the eighty-five years since the first cultivation of the soil began there has never been a failure of crops. At no time in the past has the prospect of a bountiful harvest of all the crops that grow in this latitude, been brighter than at the present time. February, March and April afforded unusually good weather for cultivating the soil, seeding grain, planting root crops of many kinds, and giving orchards the proper attention. For two weeks in this month copious showers have been the rule, and the result is most encouraging.

May 7th marked the one hundred and nineteenth anniversary of the discovery of Gray's Harbor by Capt. Robert Gray, the first American navigator to circumnavigate the earth. A tablet in honor of that event was placed on a huge bowlder on Damon's Point, Chehalis county, Washington, and unvailed and dedicated on May 8th by Robert Gray Chapter of the Daughters of the American Revolution of the city of Hoquiam, assisted by the members of a number of other Chapters and representatives of the Historical Societies of Washington and Oregon. It was the privilege of your correspondent, as a representative of the Oregon Historical Society, to surprise Robert Gray Chapter by presenting it with a half life size bust portrait of Capt. Gray.

To Capt. Gray, it will be remembered, is due the honor of discovering the Columbia River on May 11, 1792. That act is the key to the title of the United States to all its possessions west of the Rocky mountains, as that added the "Oregon Country"—the States of Oregon, Washington, Idaho, and those parts of Montana and Wyoming west of the Rocky mountains—to the national domain by discovery. All territorial area of this nation prior to and since that date (1792) was secured by conquest or purchase.

Portland's annual Rose Festival begins on June 5th and will close on the 10th. Thus far the season has been most propitious, and the conditions of the roses everywhere in the city at the present time indicate a great success.

Portland, May 21, 1911.

The Home.

WAVE AND TIDE.

On the far reef the breakers
  Recoil in shattered foam,
Yet still the sea behind them
  Urges its forces home;
Its chant of triumph surges
  Through all the thunderous din—
The wave may break in failure,
  But the tide is sure to win!

The reef is strong and cruel;
  Upon its jagged wall
One wave—a score—a hundred,
  Broken and beaten fall;
Yet in defeat they conquer;
  The sea comes flooding in—
Wave upon wave is routed,
  But the tide is sure to win!

O mighty sea! thy message
  In clanging spray is cast;
Within God's plan of progress
  It matters not at last
How wide the shores of evil,
  How strong the reefs of sin—
The wave may be defeated,
  But the tide is sure to win!

—Priscilla Leonard.

THE DANGER OF OVERBUSYNESS.

In the moment when we were first conscious of moral training we remember that we were warned against idleness. The word seldom belongs in good company. It stands for that which is frivolous and trivial. Indolence and idleness are synonymous terms in the minds of parents and teachers. The child who is sitting without books or toys or work in her hands is advised to occupy herself with something, or sent on an errand. Dreams are at a discount in the ordinary home. Yet there are people who had to work too hard and too long in their youth, and who are forced at this very hour to labor beyond their strength. Occasionally it is well to be idle. If it is true that leisure

is a lost estate and serenity a mere memory in many households, and if we really are all obsessed with the notion that every waking hour is to be filled with some actual and tangible employment, the reason for this unfortunate state of things may be discovered far back in the traditions of the pioneers on this continent.

I was talking one day with a friend whose childhood and youth had been strenuous to a degree. She broke down with nervous exhaustion and was sent by her physician to Wales for a complete rest. Coming back in renewed health and strength, she told me that the deepest impression made upon her by the home life across the ocean was that it was at once tranquil and stimulating. The atmosphere was thoroughly peaceful. The women had time to live and breathe without hurry or worry. "Indeed," she said, very simply, "they had time to sit down in the middle of the morning in the house where I was a guest, for the sole purpose of reading their Bibles and other books and talking over what they read." This had impressed her profoundly. She said that what rested her beyond everything else was the sweet atmosphere of tranquility, itself a refreshment and tonic, which one felt to be the normal condition of the household. There was no especial talk about the work to be done or by whom it should be done. The coming and going of the maids was unchronicled, nor were they brought to the foreground as subjects of conversation. Meals appeared at intervals, hospitality was not a burden, ways and means were not discussed with anxiety; while as for dress, she did not so much as hear it mentioned in the home of her friends.

Asked if in the quiet Arcadian life she suspected stagnation, my friend emphatically answered in the negative. On the contrary, it was responsive to the real worth-while questions of the day. Neither women nor men were too weary to be interested in current events, too self-centered to send forth lines of thoughtful communication to the ends of the earth. The conclusions of this woman were that her Welsh friends held in their hands the secret of peace. They discriminated between the idleness that is a preparation for labor and the idleness that is a sinful waste of time. They had a right appreciation of value, they were busy in the right time and place, but they were never too busy.

What she said about life in the ordinary home of simple comfort in Wales might be said with truth of such homes in England, Scotland and Ireland. It cannot be said about the corresponding homes and the women who dwell within them in this great breezy country of ours, although it certainly might have been said about many of them both in New England and the South, in the days preceding the Civil War.

The little phrase, "in the middle of the morning," is suggestive. I can recall without difficulty women whose custom it was to spend an hour or more in their own rooms between 10:30 and 12 reading, writing letters, perhaps praying, while their husbands were at business, their children at school, the routine of the house being so well ordered or so elastic that no urgent work interfered with this regular period of withdrawal from the world and communion with books or friends or heaven. How sweet were the faces of these elect ladies! How slowly they grew old! How reposed their manner, and how ready they were to take up the tasks that belonged to them! How able, too, to meet the demands always made on homekeeping women! And when we look the situation fairly in the face as it confronts us today, we must admit that the danger of being too busy can scarcely be exaggerated.

Undoubtedly, the increasing difficulty of securing domestic help accounts for one phase of the trouble. Thousands of young women, formerly available as housemaids, waitresses and cooks, are now engaged in various departments of business. They prefer factories and shops of the more regular hours, the larger independence and the apparently larger rate of payment, as compared with the wages paid to workers in the home. We draw on the peasantry of northern and southern Europe for our servants, and the house mistress not only has to cope with the problem of unskilled labor, but with the difficulty of teaching a person who does not understand English and is hampered by her ignorance of tools, method and language. As she has left her native heath and come to this land of strangers in order to earn money and improve her condition, this person usually strikes for higher wages as soon as she is taught, and if the increase cannot be afforded she finds another position, and the work has to be begun over with a second candidate.

If it is a comfort to the Christian woman to regard this as home missionary effort of a noble and unselfish variety, let her take it as a panacea to her breast that there are ways of doing this home missionary work equally feasible and equally likely to relieve the situation. But our housekeepers and homemakers shrink from availing themselves of them as they might. The charity organizations could tell them of mothers, widowed or deserted, who would be glad to undertake housework in homes, either in city or country, if they might bring with them a child or two. These women would be contented with small wages and would often do the work far better than is done by younger women, while the little children would scarcely interfere at all with the comfortable management of the household.

An arrangement much in vogue with our grandmothers was one which has dropped out of sight nowadays. This was the selection by a bride of a young girl from an orphanage or home for the friendless. When the new home was established the young wife began the training of her youthful assistant. The latter was taught whatever the bride herself had learned from her mother. The two made their mistakes, worked over their problems and found out their solutions together, the result being a domestic helper who became a tried and trustworthy friend, loyal to the core, efficient and devoted to the family as one by one the children came. By the time this girl married she had helped to train some one who could take her place. There was far less danger of being too busy in our homes when this question of domestic help was thus simplified.

Step with me into any house on a village street in the Middle West, in the West that lies nearer the coast, in New England, New York, Tennessee or, in fact, anywhere between our two great oceans. Never mind what day of the week it may be. Neither Monday, Wednesday nor Saturday has a monopoly of work which must be done. Washing, ironing, sweeping scouring, baking, sewing, mending, entertaining friends, sending children to school, supervising piano practice, overlooking home work, going to missionary meetings, writing papers for the club, attending town improvement societies, taking care of the sick, corresponding with absent kindred, possibly entering on wage-earning at home, or keeping house and simultaneously editing a newspaper or serving in an office—all

this and more belongs to the lives of American women. I can count on the fingers of one hand women who are carrying forward a majority of these occupations as if their doing so were a thing to be taken for granted.

It would be unfair to say that the burdens which press too heavily upon women are not shared by the men of the family, for nowhere on earth is man so willing and so ready to lift the load from the shoulders of the woman as in this land of ours. But the man does not live who can compete successfully with the energy of wife, sister or mother when she sees a thing to be done and is determined to do it The fact that she can seldom do the one thing without at the same time doing several others, and the twin fact that she seldom masters the art of sidetracking for a time the thing that is too greatly tiring her, are beyond his power to modify. It may be winter, and the house may be cold until the man comes and attacks the furnace with a capable hand. It may be summer, and he alone can manage the stubborn screen that does not fit. These trifles do not prevent the wife in the meantime from fretting herself over what she might better endure in patience for an hour or two. The great and appalling numbers of women who are going to pieces physically and sometimes mentally, would be at once reduced could women take life more philosophically.

Are there remedies within reach other than those obviously spiritual? I think it is safe to say "yes" to the question. Thrice happy is she who can launch herself on the stream of a good novel and forget while she is reading it that she ought to be sewing on buttons, stitching on the machine or baking fresh cake for supper. Thrice to be pitied is she who has no taste for the writers of romance, who cannot be allured by the spell of Robert Louis Stevenson, Arnold Bennett, Jeffery Farnol or William de Morgan. I knew and honored the wife of a minister who did her full share of parish work and brought up six children, creditably, too, although at times she forgot the bread in the oven while she was reading "Little Dorrit," or "The Newcomes." The woman who has a fad—gardening, for instance, hand embroidery, metal working or playing the piano—and who does not suffer her skill to diminish, who rather augments it by consecutive daily practice, will not be in danger from excessive exertion along a dozen lines at once. The woman who is contented with doing her proper share of church work and does not cheat some other woman of her opportunity by teaching in the Sunday-school, leading the Christian Endeavor and presiding over the missionary meeting, all in her own person, will escape this danger. She who would preserve her composure, equipoise and good looks must decide on how much she can do, on when it shall be done, and by whom she shall be assisted.

For the rest, and for all of us, there is no better prescription than that given by St. Paul in Philippians 4:6-7: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

—Margaret Sangster in The Continent.

"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R. of her Sunday school class of little girls. No one ventured to answer. "Could she have gone by the cars?" asked Miss R. "Yes'm" said a little girl. "She went by steam cars." "Did she, indeed?" said Miss R. "Well, Louisa, we would like to know how you found that out." "In the second verse, responded the child, "it says, she came with a very great train."

THE PEACE OF GOD.

The air is full of witchery, silent, unfelt and unseen;
Yet it touches the black pine woods, and they flash to a riot of green;
It breathes on the different birches, and, lo! they are dancing in white.
And it paints on the slopes of the barren fields a picture of delight.

I do not know what the magic is, but I think I have seen the same
In a quiet life, a transparent life, and the world knows not her name;
But, herself unnoted, a touch, a breath, where the sad and sullen were,
And the dark is light, and the gloom is bright, at the very thought of her.

I do not know what the magic is that dwells in her quickening face,
No book have I to the witchery that wraps her around with grace;
But this I know, be it mirth or woe, where her blessed feet have trod
There widens out in the hearts of men the beautiful peace of God.

—Amos R. Wells.

Our Young People

A LITTLE GIRL'S WALK.

There was a little girl and she said to her mother, "I want to go and take a walk."

And the mother said, "Why don't you go? You may."

Then the little girl said, "I want to go far—far."

"How far?" asked the mother.

"A long way down the road where you can't see me—a long way."

"All by yourself?" Mary?"

"Yes," Mary said. "Far away down the road, behind the big trees."

"Well, you may go," said mother. "You may go down the road behind the big trees where I can't see you."

"I'll go far," said Mary.

"Well, you may go far; good-by. I shall be glad to see you when you come back."

"I'm going," said Mary. "Far—far."

"Good-by," her mother said.

And Mary said, "Good- by—have to kiss you—good-by.' Then she kissed her mother; and then she walked away, down the steps, and along the path and into the road. It was all sunny. Goldenrod was in the road at both sides of the road. Mary picked a piece with a nice long stem and took it back to her mother, because she thought her mother would like to have it. And she said to her mother, "I brought you a piece of goldenrod with a long stem."

"O, that is a beautiful piece!" her mother said; "I will put it here with my other goldenrod. I'm so glad to see you back! Did you have a nice walk?"

"O, no!" said Mary. "I haven't taken my walk yet. I'm going far. So now I'll start. Good-by."

"Good-by," said her mother.

So Mary started again. She went down the path and into the road. She would not pick any goldenrod because she wanted to take such a long walk. And she couldn't pick any asters this time, either, because she had so far to go. It would take a very long time.

She looked back and saw her mother sitting on the piazza. Then she went a little farther, and looked back again; her mother was right there. The next time she looked, she could not see her mother. That made her feel sorry. She walked backward two steps, and then she could see her mother; it was only a bush that had been in her way. So then she started on again. It seemed pretty long by this time. So she looked back and saw her mother sitting right on the piazza. Just as she started to go on, she stumbled on a stone and down she tumbled. But she didn't cry at all. Her hands were scratched and dusty, though; she felt a little lonely because her mother was not there with her.

So then, she went on, all alone. And it was so far away now that she was behind the big trees. When she looked back to her mother's house, she couldn't see it. She could not see the house and she oould not see her mother on the piazza at all. And she did not go one bit farther, not a step. She did not stop to look for any flowers, or anything down there behind the big trees, where she couldn't see her mother at all. She just began to hurry back up that stony hill and over that road. She went as fast as ever she could. It was so far and so stony that she coudn't seem to go a bit quick.

But she hurried on; and when she was near the house, she was so glad! Her mother sat right there in her white dress! And, when Mary was almost up to the piazza steps, O, how glad she was! She was pretty tired, but she ran like everything and hurried up those steps to the top. And then she ran—she didn't stop a minute, but she ran over to her mother and right close up to her.

"H'm, I m all tired! I'm all home again," she said.

"I'm so glad to see you back!" said her mother. "Did you have a lovely walk?"

"Yes," said Mary, but it was too long. I don't like walks so long as that very well. It's the most lovely when you get back. I think.'—The Christian Register.

ANTONIO, THE LITTLE SCULPTOR.

Long ago, there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stonecutter by trade, but very poor indeed.

Antonia was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook as well as a stonecutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything went well until it came to set the table for dinner. There came, suddenly, a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that you can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a large lump of golden butter. It weighed over 100 pounds, and it had just come from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs, and head complete.

"How wonderful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great yellow lion.

"How remarkable!" they cried. "None but a great artist could carve such a figure. Bring him forth!"

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant, and asked him the name of the unknown artist.

"It was a little boy in the kitchen," said the servant, who carved the lion."

Then the count bade the servant bring in the little boy.

"My lad," he said, "you have done a piece of work of which the greatest artist would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stonecutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table, they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad; and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world. —What-to-Do.

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A little boy was in a very serious frame of mind; in fact he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But today no sympathy appealed to him; no cheerful encouragement won so much as a shadow of a smile. The hopeful, happy little boy had entirely disappeared.

Mother waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly the boy said: "Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did. And they won and we're licked. God was on their side all right and it's not fair."

Ordinary comfort and explation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care for anything at all about it. God was on the side of might—not right. This was self-evident and did not admit of explanation, and who wants comfort for injustice? After a while father came in, and before the boy saw him mother had presented the case.

He thought carefully a while. Then his cheerful voice was heard:

"Well my boy, I hear you won out today."

"Well then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"O, but I heard that there were two contests. Which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the most important thing; you didn't beat the other fellows, but you beat yourselves and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out, and I'm proud of you."—Selected

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—J. R. Miller, D.D.

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